HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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JOSEPH HORACE KIMBALL, Editor.

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ANTI-SLAVERY.

Speech of the Rev. Mr. Gardner,

AT THE LATE MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY IN NEW-YORK.

Rev. CHARLES GARDNER, a man of color, and pastor of the presbyterian church in Philadelphia, presented the following:

Resolved, That sufficient evidence has been given to the world to convince the enlightened public, that the immediate emancipation of the colored people is morally right and politically safe.

Permit me, sir, said Mr. G. to say, that this day is to me of the highest interest.—When I cast my eye over this respectable and enlightened congregation, I see that the doctrines of this resolution will be responded to by every intelligent mind. Let me take a view of what is American slavery. It consists in this; in making men chattels; in brutalizing the image of God, the purchase of the blood of Jesus Christ; impressing its seal on childhood, and wresting from the hand of the rightful owner that exercise of the judgment, for which he is accountable only to God. It denies to the slave, and in many parts of the country to the free colored people also, access to that heavenly chart, which is laid down by Jehovah as the only safe rule of faith and practice, the liberty of reading and understanding how he may serve God acceptably. It withholds from him all the proceeds of his labor, except a scanty subsistence, and two suits of clothing in a year, of the coarsest description. Is it morally right and practically safe, to abolish such a system immediately?

Let us look at the evidences. They are not drawn from the days of Hannibal, nor from a period a thousand years back, nor even one hundred years since, but from to-day, from things as they are, and may be seen to be, in our own times now.

The first evidence I will give, is that of the slaveholders themselves. They are certainly good witnesses. In their daily papers you will see, at any time, advertisements for the sale of ten, twenty, fifty, or one hundred valuable negroes, recommended and qualified in such terms as these:—Jack, a good farmer; Joe, a skilful carpenter; Bob, a first rate shoemaker; Jim, a capital blacksmith, fully guarantied; Bets, a good washer-woman; Nell, a faithful nurse; Sall, a seamstress, fully guarantied. Is not that evidence that they may be safely made free? If, under the oppressions of slavery they can become skilful mechanics, trusty housekeepers, and safe nurses, would they be less so if made fully free? I trust not. If they sustain so much moral worth, while crowded within the small circle which slavery allows, what would they not exhibit, if placed in circumstances to develope all the powers with which they are endowed by a beneficent Creator?

In the second place, I will call your attention to the evidence from the disposition that has been manifested by those who have been slaves, and who have been liberated, by gift or will, or by their own industry, have ever manifested the strongest and tenderest affection for the family of their former masters. I was once honored with a travelling connection in the Methodist Episcopal Conference of Philadelphia, and labored in the peninsula between the Delaware and Chesapeake bays, where I had great opportunity of becoming acquainted with the disposition of the people of color. I will say that I do not know of a more ignorant people on earth than many of the field hands on that peninsula. And I believe the mass of the whites are about as ignorant. For once, while I was travelling the Lewistown circuit, I was called to preach a sermon at the execution of two black men, one of whom had murdered his master. A short time before, the court of oyer had sentenced a white man to death for murdering his wife and child, and he had been hanged. About three weeks afterwards, the court appointed for the trial of slaves, sentenced these two black men to death, and the time was appointed. When we went from the prison to the gallows, only a short distance, we found such a mass of people assembled, with stands for the sale of cider, and cakes, and rum, that the sheriff could with great difficulty force a passage. And this, notwithstanding there had been a white man hanged three weeks before. Is not this evidence of the degradation of the whites? How, then, can you expect to find an enlightened community of colored people among such masters?

But I found many people of color, who had obtained their freedom, and had purchased lots, and built cabins, where they had their pigs and chickens, and seemed to be comfortable and improving. I have seen the children of their former masters come to these people and ask for something to eat, and I have seen every thing of the best in the cabin provided for them. I asked an aged woman, "sister Judah, who was that young lady I saw here?" "Ah," said she, "it was my old master's daughter; many a time I have been severely beaten for her sake; but, poor thing, she is very poor now, and has nothing but what her friends give her. I forgive her now, and look to God for my reward; I have no right to take vengeance, and I do the best I can for her when she comes here to get something good to eat." Here is the evidence. Shall such benevolence as this, when exhibited by those who have every reason to take vengeance, be passed by? Shall those who have such a spirit be kept in bondage?

A third evidence to be considered, is drawn from the general character of the people of color, including their situation, and their ability to get along in the world. Let it be remembered that the man of color has to labor against wind and tide, to meet all the prejudices, and contend with all the proscription and opposition of the times. Notwithstanding this, I can show that the colored man is capable of making headway, under all his disadvantages. Go with me to Baltimore, and in Howard street, we will find a man of color, who, seven years ago, paid $600 for his own body and soul, and $300 more for his wife. Now he owns nearly a block of ground, with three brick houses, two of which would rent, in New-York, for $300 apiece, and the other for $700, besides several wooden tenements. Come to Philadelphia, and there is a man named Hales, who has twice paid $350 for himself, being cheated out of the first payment, by his *humane* master. Now he has on the front of his lot a three story house, and on the rear such buildings as rent for more than $600.

In Philadelphia, we have 14 respectable congregations of colored people. We own several churches that are worth from $25,000 to $50,000 each. The whole amount of our public property, in churches, school-houses, and burial grounds, is more than two hundred thousand dollars, the greater part paid for by ourselves. Several day schools are supported by us. About 60 beneficial societies do much to provide for the sick and the helpless, and for the burial of the dead, paying for these objects from eight to twelve thousand dollars a year. Not a colored person, of any respectability, however poor, is buried at the expense of the poor funds in Philadelphia. In New-York there are six or eight churches, with beneficial societies, and schools, and other useful institutions. So in other cities. It is true, we have in Philadelphia, and elsewhere, a low class of colored people, who are both degraded and vicious; but who is to blame? I live near the church in which I have the honor to officiate; and in one square there are 15 grog-shops located, by the authority of the city; and in the immediate neighborhood there are 45. When *you* set the trap, is the rabbit to be blamed for being caught? The weary traveller or laborer is snared in the gins that are set by those in authority, who ought to know better. But amidst all our difficulties, the man of color advances in a surprising degree. And when the people of color are compared with other portions of the laboring class in the community, I venture to declare, that in regard to the number of the vicious and the wretched, they will not overrun the common ratio.

In the fourth place, I will notice the evidence drawn from the power of intellect exhibited by the man of color. I know our heads have been measured, to determine whether we had as much brains as blood. I know that prejudice has blinded the eyes of many, who ought to have seen and acknowledged the truth. I know the popular delusion every where prevailing, has extended its influence even over ourselves; and that many among us have tacitly consented to admit that we are an inferior race. But I will appeal to facts. I will mention one case, and I am happy to see a reverend gentleman in the house who can attest it. There was a man who used to travel with bishop Asbury, named Henry Hosier, who was a most extraordinary natural orator, and was admitted by the bishop to be a correct theologian. When he was preaching on the peninsula, he came to Bahama manor, in the neighborhood of Esquire Bassett, afterwards governor of Delaware, but now removed, I trust, to his heavenly rest. One Sabbath day, Esq. Bassett had his church minister to dine with him, and while they were at table, his servant came in and whispered to Mrs. Bassett. The esquire asked, "what does Joe want?" Mrs. B. replied, "he wants to go and hear a colored man preach." He turned to the clergyman, and said, "a colored man preach! Did you ever hear of a nigger's preaching? Let us go." So he told the man to bring up the carriage and they would go and hear Joe's preacher. When they came to the place, which was in the woods a few miles distant, esquire Bassett rolled a log near to the stump where the preacher stood, and they sat down to hear. The old gentleman stood up and took his text. Doubtless he was abashed at seeing all the masters in the neighborhood. But he preached his sermon. After he was through, esquire Bassett took him by the hand and asked him, "where were you educated?" "I have no education, sir."—"Can you not read?" No, sir, I only know one letter in the book, and that is O."—"Well," said he, "I have been to colleges and seminaries, and if I were to be hung for it, I could not preach such a sermon as that." But this is not the whole. Conviction seized upon his soul, under the preaching of that sermon, and he became a christian, and lived a faithful member of the methodist episcopal church, and died in the full assurance of a glorious immortality. Now, bring me a white man, that don't know a letter in the book, but O, who can preach a systematic gospel sermon, and be pronounced by an intelligent congregation a correct theologian.

We have among us a number of men, who know but little about reading, but yet are preachers of the gospel. Last Sabbath I had the pleasure of inviting to our pulpit a preacher named Shadrach Green of Kentucky, a man of twenty-six or twenty-seven years of age, a slave. His humane master had sold his soul and his body to himself for a thousand dollars. In preaching, he took for his text the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He commenced with a description of the excellent gifts of God in prophesy.—Secondly, the exact fulfillment of prophesy, the coming, life, and death of Jesus Christ. Then he laid open the sufferings of Christ, and showed the goodness of God in giving forth the influences of his Spirit on the hearts of sinners. And he crowned the whole with a declaration of the manner in which God had visited his own soul. "Behold," said he, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Now, that man could scarcely read a chapter in the book. Was there no natural talent here, no moral power, no material to work upon, no foundation for a superstructure of cultivation, that would have shone with brilliancy? And thanks be to God, he was not a mulatto, neither, but a black man. There are some people foolish enough to think a few drops of white blood in our veins will impart more gifts and powers than a black man can exhibit.

These are but a few of the statements of facts which I might make. But surely in the mouth of two or three witnesses shall every word be established. Here let me say, that no small sagacity has been evinced by the people of color, in their course respecting the great contest now going on in this nation. We have always had our own views on this subject. We view slavery to be like the carnal mind, which is not subject to the law of God neither indeed can be.—And therefore it must be abolished, and not ameliorated. There is no such thing as ameliorating slavery. You might as well talk of having the love of God in a carnal mind.

William Lloyd Garrison has been branded as the individual who turned the people of color against the colonization scheme. But I can tell you, sir, that when William Lloyd Garrison was a school-boy, the people of color in different parts of the country were holding extensive meetings, which always agreed in declaring, that they regarded the scheme as visionary in itself, and calculated only to rivet the chains on those who remain in slavery. I had the pleasure of hearing the Hon. Charles Fenton Mercer, of Virginia declare frankly that the colonization society never would be able to accomplish their objects. The Hon. William S. Archer told me the same, in conversation. How far it may act beneficially, in abolishing the slave-trade or in planting benevolence and civilization in Africa, I leave for time to disclose. But these facts show, that as to its bearings on ourselves, the people of color were not asleep. Long before William Lloyd Garrison was a man, we had fixed our *echo* on it. From its very commencement we had washed our hands of all connection with it.

It is said by the pro-slavery party, that the people of color, so far as they are informed on the subject, are opposed to the principles and measures of the abolitionists. Sir, I deny it. I know I speak the language of every intelligent man of color in the United States, that has had the opportunity of understanding the subject, when I say that we do approve of the benevolent scheme of immediate emancipation. There may be some at the south, who are respectable and intelligent, but who are not allowed to read for themselves the truth of the matter, because it is considered treason for a colored man to read, and treason to receive or give a book or a paper; and some of these may disapprove of the abolition principles, because they do not understand them. But with this exception, we approve of them to a man, and are ready to stand by our friends, and to hold up the hands of our Moses' and our Aarons, and give them our best wishes, our sincere prayers, and all the pecuniary aid our circumstances admit.

I have another evidence to offer, in support of this resolution; and that is from the law of God. When God gave his law to Moses, he said to him, "Come up hither." And the mountain shook, and the lightning flashed, and the thunders rolled, and the clouds appeared, portending that God was about to give the law to men. And what is that law? He enjoins this precept: "Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thy house, and upon thy gates." See, then, the wickedness of those laws which go contrary to the law of God, and say to the slave, "You shall not read these scriptures, nor understand them, nor teach them to your children, nor obey them." Is it not morally right, and politically safe, to abolish such a system?

I say then, that immediate abolition is both morally right and politically safe. Is it not right and safe to let men go free, who are proved capable of being governed by the laws of God? If all the moral worth and influence that has been lost to the world through American slavery, could be condensed into real matter, and placed in the scale, with the Atlas mountains in the opposite, the mountain scale would kick the beam, as though it were a feather's weight. Such is the withering influence of American slavery on the man of color.

And now, sir, considering the proscription we labor under, would it be a wonder if we were all a debased set of wretches, involved in the greatest vice and misery that can be expressed? We ought to be better than we are. That is clear. But would it be a wonder if we were a thousand times worse?

Seeing, then, that under all our disadvantages and provocations, we have given evidence of a benevolent and peaceful disposition, that we have never been turbulent citizens, that there has been no simultaneous movements for insurrection, and that we have given the clearest proofs of our loyalty, is it not morally right that we should enjoy the same privileges with other citizens? Is it not politically safe that the people of color should be free?

[This speech, which was delivered throughout with the most manly dignity, as well as the utmost simplicity, was listened to by the vast assemblage with the intensest feeling, and must have carried conviction to hundreds of minds, such as they never felt before, of the unutterable wrong that we have been guilty of, towards our colored brethren, in the humiliation and neglect to which they have been subjected. This feeble sketch will give but a poor idea of one of the most masterly specimens of native eloquence we have ever listened to.]

The Partyism of Abolitionists.

Names are great scare-screws. The most distant allusion to "*party*", is enough to make some men tremble. That abolitionists should form a *party*, is almost as offensive to them, as free discussion is to slaveholders. The truth is, abolitionists are a party, and have been such, from the beginning. But one thing should be remembered. Their partyism has no reference to mere modes of government, administration, or policy. It has nothing to do with the minor interests of the country, with the disposal of its monies or its lands, its armies or navies, or with the regulation of its foreign concerns. They constitute a party, whose bond is, attachment to the principles which lie at the basis of all good government, and by which all the political parties in this country profess to be regulated.—Their object is to carry out these principles to their legitimate extent, that by their full application the security of all parties and the highest good of the country may be forever provided for. The whole platform of their party is of such a character and of such amplitude, that men of the most diverse ideas on governmental *policy* may range themselves upon it and be of one mind with respect to its elements.

They hold analogous relations as a sect, to the church. Their sectarian distinction is not based on peculiarities of speculative opinions, but on the fulness of meaning they attach to the practical principles of revelation. Their creed in religion, as in politics, is essentially practical, and embraces principles, which all admit, to be the foundation principles of political and religious existence and prosperity.

The chief articles of their political creed are, the utter inexcusableness of slavery under any form, to any extent amongst any people—freedom of thought, freedom of the press, freedom of speech, freedom of conscience, the right of social consultation, the right of petition, the right of trial by jury, sanctity of the mail, the supremacy of law, the turpitude of mob violence. The articles of their religious creed are all embraced in one—the law of love.

So much for the partyism of abolitionists. It will be seen at once, that their creed contains nothing that is likely to produce corruption, nothing that can incite to the usual methods adopted in party-warfare. If they should, as with one heart, exercise their political rights in the same way for the furtherance of their great objects, it will not be by the force of party drillings; it will not be on the principle, that the end sanctifies the means. But the means will be just such as are the legitimate off-spring of their principles—just such as no honest man would be defiled in using.

Abolitionists—we mean all those who have the understanding to perceive the extent to which their principles obligate them and the sincerity to fulfil their obligations to the utmost,—will not vote for a man who will deliberately violate the laws, or neglect, when in his power, to enforce their mandates. They will not aid in lifting any man into office, who will give his voice in favor of perpetuating the proscriptive laws against free colored people. They will not vote for any man, who will deny the sacred right of petition, oppose himself to freedom of discussion, favor the establishment of a system of post office espionage, or lend his influence to the support of slavery in the district of Columbia. They will not countenance such persons, because their consciences forbid them. Their principles, of more worth than any scheme of mere policy that can be named, bind them to oppose in every constitutional way, whether in the exercise of the right of free discussion or of suffrage, the election to any office of influence of any individual, whose sentiments they know to be hostile to the foundation principles of American—of christian liberty.

The Burman Slave Girl.

The following sketch is given by Mrs. Wade, a missionary in Burmah. I find it in a little Sabbath school book, published by James Loring, at 132, Washington st. The same book contains narratives of the first Burman Inquirer, and of the first converted Burman, letters of christian Burmans, a description of a Burman school, Mr. Johnson's visit to the emperor, &c.

Of Meh Shway-ee's parents and relatives we have no certain information. In the year 1827, she was a slave at Amherst, British Martaban, in the hands of a cruel master, who, for several months, treated her with the utmost barbarity; in consequence of which, one of her arms was broken, and her body covered with scars. When her arm was partially cured, he satisfied his cruelty by inflicting upon her a peculiar kind of torture by fire, which cannot, for reasons of delicacy, be described, but which, beside the exquisite agony of infliction, is calculated to insure a return of torment every few hours, until death comes to relieve the wretched sufferer. The incessant cries of poor Meh Shway-ee, which no beating could suppress, at length excited in her master's mind, apprehensions of discovery; upon which he closely confined her in a secret room, and gave it out that she was dangerously ill, and near death. Information, however, reached the missionaries then living in Amherst, and with a great deal of difficulty, sometimes persuading, and sometimes threatening, they succeeded in rescuing the little victim from the hands of her tormentor. She was brought to the mission-house, pale and emaciated by pain and starvation; her cries, at intervals, for several days and nights, were most distressing; but her wounds being carefully dressed, and her strength recruited by nourishing food, she was at length so far recovered, as to be placed in the native female school.

When this affair became known to government, her master was thrown into prison, where, after waiting trial, for several months, he was condemned to a further confinement of four years in irons, and hard labor on the public works. This dreary prospect subdued his spirits; he contrived to procure arsenic, unknown to his keepers; and one night, after suffering much under the operation of the poison, his soul was summoned before the tribunal of his final judge

After Meh Shway-ee joined the school, she enjoyed pretty good health for about six months; but being weakly and delicate, was not very closely confined to study, so that she had learnt but little more than the alphabet, the easier parts of the catechism, and a short prayer for children, when she was taken ill with a complaint in her chest, which finally terminated her life.

There are many interesting facts stated in the book respecting the sickness and death of the little slave girl. The narrative closes with the following hymn.

Rest, little slave, thy work is done,
The cross is past, the crown is won:
Rest, suffering child, on Canaan's shore,
Where pain is felt and fear'd no more.

Thy story tell to saints on high,
And sound His praises through the sky,
Who rescued thee from tortures dread,
And pour'd salvation on thy head.

Rest, sainted seraph, on thy throne;
The bliss of Heaven is now thine own;
Move in thy sphere, a beauteous star,
And shine on us, thy friends, afar.

For thou art not on earth forgot,
And when our bodies press this spot,
We hope, in heaven, again to see
The ransom'd slave girl, Meh Shway-ee.

Slaves in this country have been as much abused as the Burman slave was, but no missionary was allowed to "deliver them out of the hand of the oppressor;" and I do not think an American slaveholder was ever sentenced to so severe a punishment for such an act of cruelty.—*Youth's Cab.*

The shipwrecked Slaves.

The Charleston Courier says: "We have been shewn a letter from the department of state at Washington, which states, that information has recently been received at the department from our minister in London, that the British government has admitted the justice of the claim of the owners of certain slaves wrecked in the American vessels Comet and Encounium, on the Bahama Banks some years since, and subsequently seized and liberated by the local authorities of those islands, whereby the proprietors experienced a loss of their property. The Department now calls upon the owners of such slaves to furnish on oath, a list of the same, their ages, sexes, &c. &c., to be transmitted to our diplomatic representative in London, to serve as a basis upon which to fix the amount of indemnification justly due the claimants."

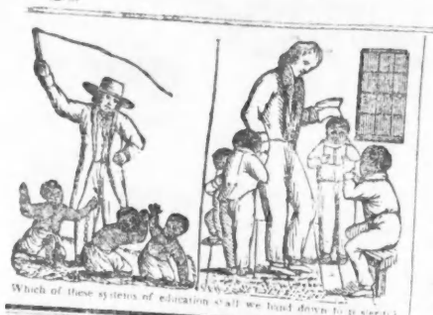
It seems then, that the slaves are to retain their freedom, and the British government is to compensate their owners. The matter, we presume will not end here. There must be further negociation.

☞ We give no credit to the above statement. If the British government has 'admitted the justice of the claim of the owners of certain slaves,' &c. then it ought to return those slaves back again to bondage. It may be true, however, that compensation is to be made, as above stated: if so, the act will be highly reprehensible. In Glasgow, R. J. Breckinridge had the effrontery to declare that the north has no concern with southern slavery, and that 'there was, properly speaking, no such thing as *American* slavery.' Yet here it is apparent, that the *American government* has been endeavoring to reclaim certain slaves, emancipated by the Providence of God, or to obtain their market value in silver, for the benefit of southern planters! All Europe should ring with shouts of derision at such a spectacle.—*Liberator.*

"The Nuisances."

A friend at our elbow gives us the following information, which we specially commend to the attention of the learned faculties of our colleges, &c.

"I have just been informed by the Rev. Peter Williams, Rector of St. Philip's church in this city, that James McCune Smith, the young man of color who was refused admission to our American colleges a few years since, and thus forced to expatriate himself temporarily to acquire an education, has recently finished his studies at the University of Glasgow with great honor to himself. After completing his college course, he attended the regular courses of Medical Lectures, and acquired in that department so high a reputation, that he was appointed a physician to the celebrated Lock Hospital, in which situation he has been for a number of months. Dr. Smith expects to return to this, his native city, before the close of this year. It remains to be seen, what respect will be shown to his accomplished education, professional skill, and rare and abundant acquisitions."—*Human Rights.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JUNE 10, 1837.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

☞ Our paper is published one day later than usual this week, for the purpose of giving our readers the proceedings of the annual meeting of the N. H. State Anti-Slavery Society.

Third Annual Meeting of the N. H. Anti-Slavery Society--Concord, June 8, 1837.

Prior to the hour of the public meeting of the Society, a preparatory meeting was holden at the South Church, at which the Rev. Jonathan Curtis, of Pittsfield, was chosen President, and the Rev. Daniel I. Robinson, of Plymouth, Secretary. Prayer was offered by the chairman.

On motion, a committee, consisting of A. G. Chadwick, C. B. Sewall and J. Clark, was appointed to receive the credentials and make a roll of delegates attending the convention.

A committee was appointed, consisting of J. Perkins, T. K. Blaisdell, N. P. Rogers, G. Kent and J. Cummings, to nominate a board of officers for the coming year.

A committee was appointed to suggest, prepare and arrange the business to be discussed at the present meeting: and consisted of N. P. Rogers, W. Goodell, J. G. Birney, A. St. Clair and G. Storrs.

On motion, it was *voted*, That all persons attending this meeting, who are friendly to the immediate emancipation of the slave, are respectfully invited to take seats therein.

A letter from the Corresponding Secretary of the American Anti Slavery Society was read, requesting that the names of one or more persons in each town in the state may be given in to be transmitted to him, to whom petitions for signature may be forwarded praying for the abolition of slavery in the district of Columbia and remonstrating against the annexation of Texas to the United States.

The hour of the public meeting, ten o'clock, having arrived, the Annual Report was read by N. P. Rogers; whereupon it was *voted*, to accept and publish it, with the proceedings of the society, under the direction of the Executive Committee.

The committee on business reported—Letters from Charles Stewart, John G. Whittier and Wm. Lloyd Garrison; which were read and ordered to be published with the proceedings of the meeting.

William Goodell of Utica, N. Y., offered the following resolution and addressed the audience in a series of remarks illustrating the principles of abolitionism, and urging the duty of pursuing such measures as will carry these principles into practice.

Resolved, That all who profess to recognize the correctness of anti-slavery *principles*, concede by implication the duty of assisting in the prosecution of anti-slavery *measures*.

Seconded by Alanson St. Clair, of Massachusetts, and supported by an argument of considerable length in the forcible and animated style which so much distinguish the speaker.—Adopted.

N. P. Rogers from the committee on business reported the following resolutions:

1. *Resolved*, That so long as slaveholding remains in the christian churches of America unrebuked, there is little reason to expect that slavery will be terminated, either by the repentance of individuals, or by the action of state or national legislatures.

2. *Resolved*, That the attitude of the northern church and clergy in relation to the subject of slavery, presents the most formidable obstacle in the way of its overthrow.

3. *Resolved*, That the system of American slavery retards the spread of the gospel, and that until that system is overthrown, the gospel cannot have free course and be glorified; and that therefore the pretence of concern for the heathen in other countries, while such an indifference is manifested to the condition of the perishing slave at home, is justly liable to the charge of *hypocrisy*.

The first resolution was supported by Mr. Root, Mr. Storrs, Mr. St. Clair, and Mr. Jackson, and adopted. The second by Mr. Robinson, Mr. Birney, and Mr. Bouton; and on motion of the latter was amended to read as follows, and adopted—

Resolved, That the attitude of the churches and clergy in the free states in relation to the subject of slavery, presents one of the most formidable obstacles in the way of its overthrow.

After a most interesting address of nearly two hours, in the evening, by Mr. Birney of Ohio, the meeting was adjourned to nine o'clock to-morrow morning.

June 9, 1837.

The meeting was opened by prayer, by Mr. Perkins.

On motion, a committee of nine was appointed to consider and report on the expediency of organizing a Young Men's State Anti-Slavery Society. Messrs. E. W. Jackson, Hobart and Foster of Hanover, Sewall of Somersworth, Beals of Lyme, Morse of Dover, Kimball and Chadwick of Concord, Blaisdell of Haverhill, Blake of Gilmanton and Cartland of Weare, constitute the committee.

The Committee of Nomination reported the list of officers herein named for the ensuing year—which report was accepted, and the several persons named in said list were duly appointed to fill the offices affixed to their respective names.

Rev. JARED PERKINS of Dover, *President*.

Vice-Presidents.

Rev. JOHN. M. PUTNAM, of Dunbarton,
" JONATHAN WARD, of Brentwood,
" JONATHAN CUMMINGS, of Plymouth,
" ARTHUR CAVERNO, of Strafford,
" JONATHAN CURTIS, of Pittsfield,
" JOHN M. WHITON, of Antrim,
" DAVID ROOT, of Dover,
JONATHAN CLARK, Esq. of Gilmanton.

Executive Committee.

ALBE CADY, ESQ., of Concord,
NATHANIEL P. ROGERS, ESQ. of Plymouth,
REV. EDMUND WORTH, of Concord,
MOSES A. CARTLAND, of Weare,
JOHN A. RICHARDSON, ESQ. of Durham.
REV. RUFUS A. PUTNAM, of Chichester,
AMOS WOOD, of Concord.
JOHN FARMER, ESQ. Concord, *Cor. Sec.*
JOSEPH H. KIMBALL, Concord, *Rec. Sec.*
GEORGE KENT, ESQ. Concord, *Treasurer*.

On motion, a committee of five was appointed to devise the ways and means of raising such sum or sums of money as may be necessary to sustain the operations of the society for the coming year, and consisted of Messrs. Perkins, Kent, Cartland, Haselton and Woodworth.

The following resolution was submitted, and advocated by Messrs. Rogers, St. Clair, Storrs and Robinson, and adopted.

Resolved, That all who either value the *right of petition*, on the part of the people, and of free debate on the floor of congress, or regard the divine command to plead the cause of the *poor*, or seek to avert from our beloved but guilty country the impending *judgments of heaven*, are called upon to make prompt and persevering exertions to pour upon the next winter's session of congress an increasing flood of petitions for the abolition of slavery in the district of Columbia.

The committee of ways and means reported and submitted the following propositions;—which report was accepted and the several propositions adopted.

1. That a collection, in aid of the funds of the society be taken up this evening and pledges received from individuals in their own behalf, or in behalf of the local societies with which they are respectively connected.

2. That it be recommended to the various town societies in this state to raise amongst themselves, by contribution or subscription from their individual members, such sum or sums as they may find practicable over and above the sums necessary for their particular, local operations, and remit the same at an early day, to the treasurer of the state society.

3. That the clergymen of the various religious denominations in the state be requested to address their people on the subject of slavery, on the sabbath nearest the 4th of July, and take up contributions in aid of the funds of this society, and remit the same to the treasurer by an early opportunity.

4. That the whole amount of moneys collected by the State society, (except what may be necessary to defray current expenses, and for any appropriation that may be made by the Executive committee in support of the "Herald of Freedom") be remitted to the American Anti-Slavery Society—remittances to be made by the treasurer, as often as every two months, provided the parent society shall support the agent or agents employed to labor in the cause in New-Hampshire.

5. That the plan of life-memberships be continued by the State society—the payment of ten dollars, (in two equal annual instalments if preferred) to constitute such membership.

Which report was accepted, and the several propositions therein adopted.

The committee appointed for that purpose reported, that in their opinion it is expedient to call a Young Men's State Anti-Slavery convention, and they submit the following resolutions:—

Resolved, That a convention of young men be called, for the purpose of organizing a Young Men's State Anti-Slavery Society, to assemble at Concord on the 22d day of August next.

Resolved, That a committee of seven be appointed to issue invitations to the Young men of the state for the purpose contemplated in the preceding resolution.

In favor of which many interesting and animating remarks were made by Messrs. Hobart, St. Clair, Goodell, Blake, Foster and Storrs—pointing out the beneficial advantages that will in all probability result from the efficient aid of young men whose energies shall be combined in the cause of human rights. The said resolutions were adopted.

Whereupon, the following gentlemen were appointed to constitute said committee.

Messrs. Joseph H. Kimball of Concord, Eliphalet W. Jackson, Moses A. Cartland of Weare, Samuel Hoyt of Derry, B. C. Sewall of Somersworth, S. S. Foster of Hanover, and Timothy K. Blaisdell of Haverhill.

The following resolution was submitted and unanimously adopted.

Resolved, That the independent and manly course of JOHN QUINCY ADAMS, in vindicating the *right* of the people to petition their representatives in congress, deserves the hearty approval of every friend of our republican institutions.

Ordered, that the recording secretary cause to be transmitted a copy of said resolution to Mr. Adams.

The following resolution was submitted by S. S. Foster, and adopted.

Resolved, That we look upon the business of patrolling the free states, or occupying stations of espionage in the same, in search of fugitives from southern despotism, denominated in southern dialect, *slave-hunting*, as the vilest and most odious employment in which degenerate man has ever engaged, unequalled in atrocity by the domestic or foreign slave-trade, and so flagrant an outrage on every feeling of humanity, as to disentitle all concerned in it to the rights of our common hospitality. And that any man who assists in delivering up to his master a runaway slave, whether in the capacity of citizen or magistrate, is a kidnapper before God, and ought to be so considered and treated by men.

The committee on business reported the following resolutions.

Resolved, That the threatened annexation of Texas to the United States, thereby to furnish a boundless market for the *American slave trade*, and to give an uncontrollable preponderancy to the slaveholding power in the national councils, ought to alarm the people of the free states for their own liberties, and fill us with apprehension of the avenging judgments of heaven.

Resolved, That petitions ought without delay to be circulated for presentation to congress at the coming session, against the admission of Texas into this Union.

Resolved, That as American freemen and citizens of New-Hampshire, we regard with alarm and mortification, sentiments in the annual message of the governor of this state, of June 1836, apologizing for slaveholding in this republic, and calling in question the right of northern citizens to interfere by moral means for the overthrow of a system so abhorrent to justice and humanity, and so incompatible with the continuance of our own freedom.

Resolved, That we have witnessed with similar sensations, the resolutions of the house of representatives of this state in January last, concurring in the sentiments of that message; while they refused to adopt resolutions offered before them in assertion of freedom of opinion, of speech, and of the press, or of the rights of unoffending northern citizens to protection against unlawful southern arrests and violence, thereby securing a higher regard for the iniquitous institution of slavery at the south, than for the constitutional rights of their fellow-citizens at home.

Resolved, That the present crisis demands increased contributions to the funds of the anti-slavery cause, and that measures be now taken to secure pledges, subscriptions, and donations, in aid of its progress the present year.

Resolved, That it is desirable and important that the Herald of Freedom, published at Concord, be more fully sustained by the subscriptions and funds of abolitionists in this state; and that to this end, this society recommend to its executive committee to make such arrangements, if practicable, with the present proprietors of that paper, as shall appear to them best adapted to secure its permanent support and extensive circulation; and that they be authorized, in case they deem it expedient, to take it under their control, and pay out of the treasury of this society any debts incurred in publishing it.

All which were adopted.

Mr. Hoyt submitted the following resolution, which was adopted:

Resolved, That we recommend to the friends of the slave, in every town, to hold meetings for discussion in every school district in the town the ensuing year.

The following resolution was offered by Mr. Jackson, and adopted.

Resolved, That we as abolitionists, undeterred by civil oppression, or ecclesiastical denunciation, now pledge ourselves anew, to one another and to God, that come prosperity or adversity, come life or death, or come what may, we will persevere.

On motion of N. P. Rogers, it was

Resolved, That the thanks of the society be respectfully tendered to the proprietors of the South Church in Concord, for their kindness and liberality in accommodating the society with the use of their church during the present session.

LETTER FROM MR. GARRISON.

Boston, June 6, 1837.

DEAR SIR:—If I could believe that my presence at the annual meeting of your State Anti-Slavery Society would be of essential importance, I would hasten to Concord,—busily occupied as I am, at the present time, with pressing duties in the city: but, as you are to have with you our distinguished coadjutor James G. Birney, and our invaluable friend William Goodell, as well as other able advocates of our much persecuted, yet very thriving cause, this brief and hasty letter must answer as a substitute for my personal attendance.

Let me admonish you all, not to waste your time in discussing points which are not of IMMEDIATE AND VITAL IMPORTANCE. I would humbly suggest, that, to dwell upon the "self-evident truth," that *all men are created free and equal*—to attempt to prove, by an elaborate train of metaphysical reasoning, that to transform a human being into a beast or an article of merchandize, is a sinful act—to linger about the simple and obvious proposition, that to withhold the Bible, and all moral and intellectual culture, from "our fellow-countrymen in chains," who are "slaves in a land of light and law," is a dreadful outrage upon the MIND and SOUL—or even to spend time in discussing the safety and practicability of immediate emancipation, or the absurdity and cruelty of the colonization scheme—would be, AT THE PRESENT CRISIS, in your meeting, not clearly to discern the "signs of the times," but to overlook matters of far more IMMEDIATE importance. I do not know but I shall excite much surprise among you in declaring, that never have I regarded the anti-slavery cause to be in such peril—never have I had so little hope of the peaceful overthrow of slavery in our midst—never have I regarded the existence of this nation in so much jeopardy, as at the present time. There is every probability that we are speedily to be involved in a war with Mexico, ostensibly to redress injuries, but really to extend slavery and the slave trade. As a nation, we have evinced the basest perfidy toward Mexico; we have openly violated the faith of treaties; we have encouraged our citizens to invade and revolutionize a part of her territory; we have rashly and imprudently recognized the independence of that territory; and we have been fertile in devising plots and expedients to provoke her to declare war against us. I need not portray to you what will be the horrors of such a war; nor in what manner, or to what extent, it will cripple all the benevolent and religious enterprises of the day—for when a nation is at war, the brotherhood of mankind is forgotten or denied, good will toward men is turned into malevolence, and false honor and the demon of revenge make havoc of all that is lovely and of good report.

But the crowning calamity which threatens us, is the annexation of Texas to our union, at the session of congress in September next.—Should this awful event happen, I do not see any hope for the slaves at the south—for the freemen of the north—or for our guilty, though still beloved country. I fear the time for repentance and reformation will have passed forever. And yet there cannot be the slightest doubt, that the plot is already perfected—and that the extra session alluded to, is to carry it into execution. You will perceive, by the resolutions passed at the annual meeting of the Parent Society at New York, and by the New England convention of this city, the deep and solemn interest which was felt in this tremendous question by the delegates assembled on those occasions. I hope those resolutions, in reference to Texas, will be read at your meeting—that they will occupy your thoughts, and incite you to action—that you will adopt similar ones, and lay your plans to rouse up the people of New Hampshire, without distinction of sect or party, to protest against the admission of Texas into the Union. In comparison with this topic all others are of trifling importance at this crisis. Bend all your energies and means to prevent so direful a catastrophe.

My heart is overflowing on this subject—but I must stop, for I have neither time nor room to give it utterance.

With high esteem and fraternal regard, I remain your friend and coadjutor,

WM. LLOYD GARRISON.

JOHN FARMER.

LETTER FROM MR. WHITTIER.

Boston, 6th of 6th mo. 1837.

DEAR FRIEND,—Permit me to mingle my sympathies with those of thyself and thy friends who are about to assemble at the annual meeting of the N. H. Anti-Slavery Society. If there be any spot where freemen should speak boldly for liberty in peril—if there be any spot where the free spirit of an unconquered people should be manifested, in view of oppression—that place is on the rugged soil of New-England—on the granite foundations of our eastern hills. The land of the Athertons, the Langdons and the Bartletts of past time should be the last to surrender the rights of her own citizens or indifferent to the wrongs of others—the first of all to hear the footsteps of coming despotism, and to give the alarm of danger to all the echoes of her mountains.

Why then is New-Hampshire silent when the grave of her own liberties is opening before her? Who and what are the men, whom, at such a crisis as the present, she has delegated to defend her rights, and assert her republican principles? Look at the halls of congress—look to her legislature at home joining hands with oppressors, and voting the liberal sentiment of the very oracle of her republican faith, that "error of opinion may be safely tolerated where reason is left free to combat it." Now, when the right of petition is stricken down—when the liberty of speech and the press is held only by the suffrance of mobs and under the threat of impending gag laws—when thousands of the freemen of the north are outlawed in one half the states of this confederacy—when with a bankrupt treasury and convulsed with pecuniary disaster, our nation is rushing into a war with Mexico for the purpose of acquiring new territory and aliment for southern slavery—when TEXAS, peopled with the representatives of every penitentiary in the land—with the selectest ruffianism of the Mississippi valley, the unemployed slave drivers, the land and negro speculators of the south west, the dirk-wearers of Natchez and Memphis and New-Orleans—and the exiled gamblers of Vicksburg, is clamoring at the doors of our capitol for admittance into the union, leprous with sin, and spotted with the plague of slavery—*where is the voice of New-Hampshire?* Where the remonstrance, loud and long, which should go forth from her christians and republicans against the extension of domestic slavery? Against the augmentation of that power, which standing on the necks of the enslaved, has laid its hand heavily on the liberties of the free?

Permit me, through thee, to urge upon the New-Hampshire Anti-Slavery Society the necessity and duty of an immediate, systematic and efficient action in regard to the great question of the annexation of Texas to this union. Do not at this crisis, spend your strength upon matters of minor and less immediate importance. Let this one tremendous question rise before you—the rod of the Levite swallowing all others. For is it not emphatically the question whether SLAVERY in our land shall be abolished peacably and happily by the power of moral truth, or whether it shall go out like the foul spirit from the demoniac of the parable, rending the union and convulsing the whole land with civil war!

I have no time to enlarge. Let me call the attention of the society to the action of the parent society at its late annual meeting and of the New-England anti-slavery convention on the Texas question. Will not the New-Hampshire society come promptly up to this work—and swell the numbers of those who are preparing to utter in the ear of the next congress their solemn remonstrance against the extension of American slavery? Let us dear brother do our duty, and leave the event in the hands of a righteous God. Ever and most cordially

Thy friend,

JOHN G. WHITTIER.

JOHN FARMER.

New-England Anti-Slavery Convention.

For the following brief account of the proceedings of this body, we are chiefly indebted to letters received from a friend attending its deliberations;—since which we have received the *Liberator*, in which they are more fully detailed, and from which we intend to give at length the several resolutions which were discussed and adopted.

On Tuesday, May 30, the convention assembled at the meeting-house in Church street, in Boston.—SAMUEL M. POND, of Maine, was chosen President. Several Vice-Presidents were appointed and three Secretaries. Prayer was offered by the Rev. Samuel J. May. Sundry resolutions were then read by H. B. Stanton, for the consideration of the convention—declaring that slavery in the district of Columbia has no warrant or sanction in the constitution of the United States; that it was through the agency of congress, that slavery was continued in the district after it was made the seat of the national government; censuring the course pursued by the legislatures of Maine, New-Hampshire and Connecticut, and approving the proceedings of the legislatures of Vermont and Massachusetts; and the conduct of John Quincy Adams during the last session of congress, in regard to the right of petition.

The convention took up the several resolutions, separately, and after considerable discussion, in which H. B. Stanton, C. C. Burleigh, Orange Scott, Nathaniel Colver and others participated, the resolutions were adopted. Mr. Goodell, while commending the proceedings of the Massachusetts legislature, could not forbear contrasting their liberality with the reprehensible conduct of a certain *senator Lunt*, a member of that body at a former session, and who endeavored in his pro-slavery zeal to apply a gag to his mouth while pleading the cause of the oppressed before a legislative committee of which the said senator was chairman. Mr. Goodell also gave an interesting account of the state of the public mind in New-York. The question, he said, was not yet decided in that state, whether liberty or despotism was to triumph; that a mighty conflict was now going on, and that the *powers that be* seemed to be disposed and ready to sacrifice the abolitionists on the altar of political expediency, to gain southern votes.

In the evening, the convention met in Salem street church, a larger building than that in Church street. It was filled with an attentive audience. Stephen W. Phillips made the first address. He is an excellent speaker, and his speech, although well delivered, was not satisfactory to the genuine abolitionist, especially with respect to the Texas question. Let Texas come, he said, the moral power of the nation will break the chains of her slaves. Mr. Birney followed him in a cool, clear, argumentative speech. He regarded the admission of Texas into the Union as one of the greatest calamities that could befal the country. The south would then have full command. She might refuse to admit any new state into the Union that was not a slaveholding state.

On Wednesday morning, the convention re-assembled at the meeting-house occupied yesterday in Church street. A resolution was offered condemnatory of the traffic in slaves in the district of Columbia, which was advocated by Mr. Birney; after which it was resolved to take up a collection in aid of the cause in which the friends of human rights are engaged. Messrs. Stanton and Goodell addressed the convention upon this subject, and urged the importance and the necessity of an enlarged liberality on the part of our friends from the country, more especially at this time when the bankruptcies of the cities would prevent the accustomed liberality of the friends of the cause there. True, it was remarked, that to give to the poor is to lend to the Lord; and there are very many of our citizens who, if they had given their ten, or twenty, or fifty thousands, to aid in relieving the distressed and in spreading the light of truth throughout our land, instead of embarking in wild speculation, would not have been the poorer at this time. Contributions and pledges were taken, to the amount of more than five thousand dollars. Of this sum, the Boston Female Anti-Slavery Society pledged *sixteen hundred dollars*.

Resolutions were read, touching the duty of christians at the north, as individuals and as churches, relative to communion with slaveholders and slaveholding churches at the south; in the support of which several individuals took a part. Without taking any vote upon the subject, the convention adjourned to meet at Park street church, on the following morning. In the evening, the Young Men's Anti-Slavery Society met at Salem street church, and was addressed by Messrs. Goodell, St. Clair, Birney and Burleigh.

On Thursday morning, the convention met at Park street church, when the throne of grace was addressed in a most impressive prayer by the Rev. Mr. Colver. A resolution was offered by Mr. Goodell, declaring the principles of abolitionists, and their results when carried into practice, and was very ably sustained by him in a speech of some length. He was followed by Mr. Birney, in one of his happiest efforts, answering the objections which are usually urged against emancipation, and demonstrating satisfactorily, that the allegation so often made, that "the slave is contented and happy," is not true. Addresses and remarks were made by several others, which seemed to have made a very favorable impression upon a numerous and attentive audience. In the afternoon, sundry resolutions were discussed in relation to the purification of the churches from the sin of slaveholding, and the practices and corruptions connected therewith.

On Friday, the discussions commenced the preceding day were continued, and several new resolutions were introduced—in relation to ecclesiastical action—the revolution in Texas—its independence, and annexation to the United States—prejudice—petitions—equal rights, &c. &c.

Dartmouth College Anti-Slavery Society.

EXTRACTS FROM THE REPORT OF THE EXECUTIVE COMMITTEE.

In performing their duty, your committee are pleased to congratulate the society upon its numbers, prosperity, and prospects of its future good fortune and success. If we have not manifested that zeal, which we are happy to say still continues to characterize our friends and the friends of man, yet we are confident that the pulse of the community beats well, that the spirit of freedom is yet awake, and that the sparks of humanity which now are shining with unremitted lustre, are prepared when occasion calls, to burst forth into a flame.—And does not occasion call? shall we wait for some convulsion in the works of nature, to arouse our latent energies, to awake our souls, and to warm our bosoms with love to our fellow men? Can we not say that there are convulsions in nature? Is it not daily confounded with the blood, and groans, and agonies of him who is bound?—Does not the voice of a brother's blood cry daily from the ground against us? It does: we hear the sound and rejoice to say, that the voice of sympathy still continues to be echoed from the halls of Dartmouth.

Our Society is as numerous as ever since its commencement. It now consists of nearly one hundred members. That the spirit of our cause is yet alive, is evident from our success in procuring subscriptions, to aid the cause throughout the land. In fine, we may fondly hope for a happy issue of our present exertions. Our true friends were never more active and engaged:—our enemies are silent and cease to op-

pose; and to use a familiar expression, those who were "sitting upon the fence" which separated the land of fanaticism from the fields of "*union*," have ventured to alight upon our side, and we now may behold them sitting upon the fragments of the half demolished partition, involved in meditation and silent thought. They are not discussing the distinction between a *negro* and a *man*; they do not doubt that the degraded slave has a heart to feel and a soul to love; they do not expect to stand superior to him before the throne and tribunal of their God; they do not doubt that slavery is a sin; they know that it is a violation of the commands of God; they feel that it is a transgression of that law which their Maker has written upon their own and the heart of every intelligent and accountable man: but the ghosts of prejudice, popularity, and reputation, whisper incessantly through the crevices, and tell them to "beware of desperate steps!" They hear behind them a shout which rends the concave of the south; and it tells them to "beware of desperate steps!"—It is faintly and more faintly echoed from the north, "*beware of desperate steps!*" They turn back their eyes to the hosts of slavery, union and oppression, and their motto is quoted from the "*immortal*" Me Duff, "ye fanatics, ye abolitionists," "beware of desperate steps!" A cautious aristocrat, who perceives that the champions of human liberty are yet upon the dark side of popular opinion, is willing to advise them, to "beware of desperate steps!"

Let it be so: we ask no more than that our countrymen should think. Let the conscience of every man be open to the reception of truth. Let his eyes behold the tears, the stripes, the affliction, and the misery of the slave; let his heart feel and sympathise with those who are suffering the pains of bondage and oppression; let him hear the sighs of a beloved wife and tender mother, who is now torn from him who has nourished and caressed her, to part and meet no more; let him hear the cries of his weeping infant, who extends his arms to his parting parent, and speaks at the command of nature, and tells him, he *must* not, *shall* not go; but let him hear and follow the still small voice, which tells him that

> "The darkest day,
> Live till to-morrow will have pass'd away;"

and we fear not for him. That man will soon become an abolitionist indeed. With these things before him and around him, he cannot repress the righteous indignation which arises and rages in his heart. He *will*, he *must* feel for the afflicted slave. He *will* sympathise with him who is bound. He *will* come up to the help of those who are rallied around the standard of humanity, and who fight for the redemption of the children of bondage.

Let us not fear for him who meditates. Well may our enemies join with the Roman tyrant and say of this man,

> "He thinks too much; such men are dangerous;"

and well may the champions of human liberty reply,

> "Fear him not, Cesar; he's not dangerous;
> He is a noble Roman, and *well given*."

A Roman he, who fears not to frown indignant upon the chains which clank upon the very plains which were once dedicated to sacred liberty, and sworn only to be trodden by the feet of those who were born with equal rights, and free.—A Roman who fears not the edicts of Cæsar, nor the threats of Cæsar's minions. A Roman whom principalities nor powers, nor life, nor death, nor height, nor depth, nor any other creature, will be able to separate from the love of his fellow men.

The friends of humanity have every encouragement to incite them to vigorous and repeated exertions. A gradual change is perceptible in the minds of every community and society.—The presses of our enemies have almost ceased to utter their bulls of denunciation against an unaided few, who were struggling alone for the freedom and redemption of more than two millions of the sons of oppression. We have much to hope from the increasing interest of *females* in the cause of humanity. The number of *societies* is daily increasing. During the past year, the average rate has been nearly two per day. The whole number of societies now in the United States, is *one thousand and six!*

With these so happy auspices of victory, let no one hesitate to join and fight in our ranks. He need not fear the loss of popularity or reputation. The cause is daily gaining ground; daily awakening the minds of the unconcerned; daily inciting its friends to advance with increased and unremitted zeal; daily proceeding farther south; daily pricking the conscience of the master, and it tells him daily to break the fetter, unbind the chain and let the oppressed go free.

From the excitement which our cause has occasioned at the seat of government, we should rather hope than fear. We are aware that the minds of the universal nation, cannot be changupon a subject of such vital importance, without excitement and commotion: but every philanthropist throughout the land should rejoice, that the voice of emancipation, which is sounded from the north, is heard and echoed in our halls of legislation.

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In closing the detail of our private and local affairs, your committee are happy to refer to the liberality of the society, as a proof, that the spirit of our cause is yet awake. By order of the society, they have subscribed for two copies of the A. S. Magazine, and presented them to the libraries of the Social Friends and Fraternity. They have obtained from the friends of our cause, the amount of sixty dollars, independent of all contributions and subscriptions prior to the first of March.

Your committee have several propositions of importance to lay before the society, some of which should claim our immediate attention.

* * * * * *

3d. That the society petition the legislature of New-Hampshire to rescind the resolution, passed in that body, with regard to the abolition of slavery.

The facts relating to the above resolution are simply these:—In the month of June, 1836, a committee was appointed by the House, to consider that portion of the message of the governor of the state, which regarded the abolition of slavery. The committee consulted, and at the close of the session were equally divided between approving and condemning. In the November session, the above committee was increased by men who were well known to be warm opposers of the sentiments of our "PHILANTHROPIC" governor; hence of course there was a majority in favor of the message: and a report was read approving of all that he had said. This report not only approved, but expatiated much upon the beauties and sweets of domestic slavery, and utterly denounced its abolition. Upon the reading of the report, the legislature, pleased perhaps with the existence and perpetuity of bondage and oppression, proceeded to pass the following *memorable* and *immortal* resolutions.

Be it resolved—That congress cannot, without the violation of the public faith, abolish slavery in the district of Columbia, unless at the request of the citizens of that district, and of the states by whom that territory was ceded to the general government.

Be it further enacted—That as the union of the states can only be maintained by abstaining from all interference with the laws, domestic policy, and peculiar interest of every other state; the conduct of those who would coerce our fellow citizens in other states into the abolition of slavery, by inflammatory appeals addressed to the fears of the master, and the passions of the lave, is in the highest degree censurable, as tending to alienate one portion of our countrymen from the other, and to introduce discord into our sister states; and as a violation of the spirit of compromise, in which the constitution was framed, and a due observance of which is necessary to the safety of our union.

Be it further resolved—That we concur with the *liberal*, *just*, and *philanthropic* views on this subject, contained in the message of our governor of June last.

It becomes us as citizens of the state, as lovers of our country, as supporters of our free institutions, as protectors of our country's honor, as friends of humanity, and as friends of equity and justice, to show our indignation and abhorrence to these illiberal and cowardly resolutions. It becomes us as *young men* who are deeply interested in the future welfare and honor of the state, to use our utmost endeavors to perpetuate that title of patriotism, liberality and humanity, which she has heretofore maintained among her sister states. It becomes us as representatives of this seat of learning, to express our admiration, our wonder and astonishment at the abuse of the sacred terms of liberality, justice and philanthropy, with which our legislature has been pleased to qualify the ungenerous and illiberal views entertained in the late pro slavery message of the governor of the state. It becomes us, as free and independent citizens of a free and independent nation, to show our abhorrence and disgust at the obsequiousness with which they follow a defender of slavery, and a supporter of the institutions of bondage and oppression. It becomes us, as philanthropists and christians, to declare our entire and unqualified disapproval of the above resolutions, and promptly and independently to demand that they should be rescinded.

4th. That a petition be raised and sent from the town of Hanover, to be presented at the next session of congress, for the abolition of slavery in the district of Columbia. Thus far Hanover has sent no petition for this purpose; and it now becomes the duty of her citizens to join heart and hand with the laborers abroad, and assist in declaring to the rulers of our nation the true sentiments and opinions of the people. We are confident that congress will never wipe away this sin from the district of Columbia, until they hear the prayers and supplications of their constituents in behalf of the oppressed and degraded slave. The house of Lords never agitated the subject of slavery until the voices of one hundred and eighty thousand females awoke them from their lethargy: and from thence that struggle arose, the event of which was the liberation of every bondman who trod upon British soil. Let us follow their noble example. When the tables of our halls of legislation shall tremble beneath the petitions of a free and independent people; when they shall hear ten thousand voices from the east and the west and the north and the south declaring that all men were created equal; that they were endowed by their Creator with certain unalienable rights;—when they shall hear and realize that the degraded bondman is deprived of the word of God; deprived of the sweets and pleasures of education; deprived of the exercise of every attribute and power with which his Creator has endowed his own peculiar image; then, and not till then, may we hope that our universal nation will be purified from her pollution and sin. Let there come a voice from DARTMOUTH which shall proclaim throughout the land, that as she is not the *least* in the love of learning, so she shall not be the *last* in the love of *liberty*.

5th. That a convention of the young men of New-Hampshire be holden upon the 22d day of August next, to take further measures with regard to the abolition of slavery. The committee upon mature consideration have decided this the most convenient and proper time for holding a convention. As near as can be ascertained, it will be a general vacation of academies and seminaries throughout the state.—Then will be the time when the yeomanry of almost every division of the state will be at leisure to leave their employments and their homes.

* * * * *

That the young men of our state should act in unison, is a matter of the most serious importance to the advancement and prosperity of our cause. Let every young man throughout New-Hampshire leave house and home, parents and friends, and join heart and hand in the cause of emancipation and universal liberty; let them put their souls into the work; let them fearlessly and independently declare their doctrines throughout the land; let them entreat and demand of the rulers of our nation, to unloose the bonds of him who is bound; let them march forward to contend in the spirit of their cause, and it cannot cease to prosper. Let the voice of humanity be sounded from the granite hills of the north, and it will penetrate other ears.—Let the young men of New-Hampshire send up a universal shout of liberty to the captive and redemption to the slave, and it will be heard with joy in other lands. All that is wanting to complete the consummation of our fondest hopes is united and vigorous effort; and it becomes of serious and vital importance that this deficiency should be supplied.

Let us fear not the threatening and cavilling of our foes; let us fear not the dreams and omens of the cowardly and faint of heart. Let us prepare to receive the evil with firmness and decision; and the good with humility and gratitude to God. Let us cease not to urge forward that work which is based upon the principles of eternal justice and eternal truth. May our loins be girded about, and our lamps trimmed and burning; prepared to penetrate the moral darkness of our land, and to light it up with the candles of humanity, liberty and love. And while we go forth may we rest upon that arm which is the shield and bulwark of the bondman's friend. Our cause is the cause of God. On our banners are imprinted the sacred words of philanthropy, humanity and love. Among our enemies are the hosts of slavery, bondage and oppressson. Above their heads hangs the dark cloud of the indignation of heaven. Their panoply is stained with a brother's blood. On their forehead is stamped the immutable curse of the living God. With such is our contest to be tried. Let us trust in the friend and protector of him who is bound;—let us fight the good fight; let our march be onward; and God will commend our virtuous zeal, and heaven will smile on the works of our hands.

In concluding their duties, your committee would submit to the society the following resolutions:—

* * * * *

Resolved, 4th. That the next executive committee be instructed to draw up a petition in the name of Hanover, praying for the abolition of slavery and the slave trade, in the district of Columbia, and that the corresponding committee forward the same to some member of congress early in the next session.

Whereas, the legislature of New-Hampshire did, during the month of January, 1837, pass resolutions declaring that the abolition of slavery in the district of Columbia, would be a "violation of the public faith," and also expressing other sentiments adverse to the requisitions of universal philanthropy; by which resolutions New-Hampshire has been rendered subservient to "the dark spirit of slavery:"

Be it therefore resolved, That the next executive committee of this society, be instructed to draw up and circulate for signatures, a petition for the town of Hanover, praying that the said resolution may be rescinded, as not being expressive of the voice of New-Hampshire.

Whereas, the time seems to have arrived when the young men of New-Hampshire who are favorable to the immediate and universal extension of the inalienable rights of man, should collectively express their sentiments thereon, and accompany the same with corresponding action:

Be it therefore resolved, That the next executive committee be instructed to cause to be drawn up a CALL for a convention of the young men of New-Hampshire, adhering to the above sentiments, to be holden at Concord on the 22d day of August next, at 9 o'clock, A. M., there to take into consideration such measures as shall best contribute to the cause of human liberty: and that the corresponding committee forward the *call* to all parts of the state, with the request that it should be extensively circulated for signatures, and then transmitted, for publication, to the editor of the Herald of Freedom, prior to the 18th day of July next.

For the Herald of Freedom.

A Precious Confession.

MR. EDITOR—In the N. H. Observer of the 26th ult. I find in an article headed "Anti-Slavery," the following precious confession. "Our impressions are that christians among us are coming nearer together in regard to movements on this [Anti-Slavery] subject."

When, I consider the source from which this confession comes, that it comes from one who has formerly maintained that the abolitionists were losing ground, I consider it a good sign. It seems that the editor of the Observer is beginning to open his eyes and to examine this subject, and if he will continue to examine it, he will find that not only christians, but that all men who have the good of their country and their fellow men at heart, (and among others the editor of the Observor,) are coming up to the help of the abolitionists against this bloody monster. Z.

For the Herald of Freedom.

Mr. Editor,—Permit me, through the medium of your paper, to say a few words to those who hope, through the atoning blood of the Lamb, to range along the streets of the New Jerusalem, and who yet oppose the cause of emancipation.

It seems to me, my brethren, you know not what you do. The iniquity of the system of domestic slavery must to you be too obvious to render it necessary for me to say any thing in proof of it. Now admit that domestic slavery is a sin, and it necessarily follows, it ought immediately to cease. God has given us no permission to continue in sin. He requires us to cease to do evil.

Now I care not how many apologies you may bring forward in support of domestic slavery, nor how plausible they may appear. They all go to show the exped'ency of doing "evil that good may come." This, you will recollect, was a slanderous charge brought against the apostles, with a design to degrade them in the eyes of the world. The enemies of christianity could readily see that this doctrine was unholy, and that those who taught it were worthy of no regard, as teachers of the way of life.

Now you, my brethren, do the same thing that the apostles were accused of doing. You say, let us do evil that good my come. Let us continue to keep back the wages of our brethren by fraud. Let us still oppress and grind them, that good may come. You adopt the doctrine of expediency. You think it not advisable to obey God, until you examine the *consequences*. And if you do not find the consequences appear to you so *desirable* as you could wish, you think it expedient to disobey. This doctrine was first preached by the devil to our first parents, in the garden of Eden. "Ye shall not surely die," said the serpent. It is expedient for you to disobey your Maker, because more good will come of disobedience than could spring from obedience. "Ye shall be as gods, knowing good and evil." How insulting must it be to the Majesty of Heaven, to stop to inquire into the *expediency* of doing what God commands! Are we not clearly taught, that He requires of us nothing but what will be for His own glory and the good of those that love him? The glory of God and the good of his church cannot be separated.—God is glorified in the obedience of the church. Consequently, obedience must result in the best good of the church. You are required to remember those in bonds, as bound with them. You have not done so, lest in obedience you should strive to break every yoke and set the oppressed free.—And if you were successful, you feared the *consequences*.

My brethren, pray examine the case of the down-trodden. What is that gospel good for, which sanctions such oppression as is practised in domestic slavery? Would such a gospel be worthy of our blessed Lord? What! the darling of heaven come down to earth to suffer and die to sanction oppression?

Do not then, I entreat you my brethren, continue to wound the Saviour in the house of his friends. Your brethren, for whom Christ died, are publickly sold at auction, to the highest bidder, by the professed followers of the Lamb, and you have not raised your voice against it.—Bring yourselves to trial by the golden rule.—See if you would not wish to be delivered out of southern slavery, if you were now in it.—You would then *feel* very differently on the subject from what you do now. You would then look from chains and slavery on the abolitionists, who were striving for your release, with approbation. But how would you feel towards those who act as you are now acting? Who were striving to hedge up the way to liberty? You are backed up in the course you are pursuing, by the devil and most of his faithful followers. The most profligate and abandoned refer to your course respecting slavery, for authority to justify their own want of humanity, and good will to men.

Says Dr. Nelson, these characters have no more confidence in *your* piety, than they have in their *own*.

Be persuaded yet, my brethren, to lay the case of the bondmen to heart. Exercise a feeling of compassion for those oppressed bondmen, to whom that gospel, so richly enjoyed by you, is legally denied. Think of this; and think also of the want of benevolence, which has hitherto characterized your conduct towards your degraded countrymen. And may the Lord direct you into all the truth, and enable you to do for your enslaved countrymen, what you would ask for yourselves were the case reversed.

I think, that instead of being puffed up, the churches should be the rather mourning, that he who has done this deed, (sold his brother at auction) may be taken away from among them. When the church at Corinth had grown cold, and forsaken their first love, they went to law with each other. The apostle Paul told them, there was utterly a fault among them; brother goeth to law with brother, said he, why do you not rather take wrong; why do ye not rather suffer yourselves to be defrauded? Now, brother selleth his brother into intolerable slavery for life, and to the unbelievers!! And you, my brethren, look coldly on and say, all is well!! There is utterly a fault among you, my brethren—a grievous fault. Why do ye not rather take wrong?—[be slandered and mobbed, as freedom's friends are.] Have ye not moral courage enough to bear the scoffs of the licentious? Nerve yourselves, and come up to the conflict. DORCHESTER.

For the Herald of Freedom.

MR. EDITOR,—Not long since, I read in your paper a communication upon the subject of anti-slavery, signed Edwin. Soon after, in the Vermont Chronicle of April 20 I noticed under the *ill-boding* caption, "Is this true?" the quotation of a few lines, some of which read as follows. "The faculty (of Dart. Col.) have recently decided to admit a young man, whose veins are tinted with that foulest of all pollutions, African blood. This young man I am informed has applied for admission at several of the colleges in New-England and New-York, but from all these has been received a negative answer."

Now, say the redoutable editors of the Chron. "we ask is this statement *true* either in respect to a recent decision of the faculty at Dartmouth, or in respect to "several of the colleges of New-England and New-York?"

I have waited, expecting that Edwin or some one else would answer these questions, and be so condescending as to *assure* these editors, that it is *verily* a *fact*. I have been disappointed. I suppose the reason, no one has cared but a precious little whether they knew or not, and such are my feelings at present, and I notice the matter now, only because I learn that many of our friends are in doubt as to the truth. I repeat, sir, Edwin's statement. "The faculty (of Dart. Col. *have* recently decided to admit a colored young man, and if the editors of the Chron. do not believe it now, they can probably obtain satisfaction by calling upon Pres. Lord, which course I would recommend to them, before they write the third time upon this subject. And, sir, "this young man *has* applied for admission at several of the colleges," yes, sir, COLLEGES "of N. E. and N. Y. and from all *has* received a negative answer; and they can "*be named*." We do not however, choose to take the responsibility of making them public. If the editors of the Chron. wish to do it, a line addressed to the secretary of the Dart. Col. anti-slavery society, Hanover, N. H. ☞ POST PAID, will probably furnish them with the means.

The manner the editors of the Chron. have treated this subject, shows how far men may be blinded by prejudice, not only with respect to the truth, but their own interest even. And while they treated the communication in the Herald, as if the attempt to make men believe in the statements it contains, is little less than an outrage upon common sense, we are almost necessarily led to suppose Messrs Richards & Tracy not a little surprised that the principles of anti-slavery have come so near home and found so glorious a rest in so vital a part. But after giving their readers reason to imagine it a question, whether anti-slavery men, and their journals are capable of speaking the truth, they attempt to shield themselves by very wisely inquiring, "if the faculty at Dartmouth have decided lately in the way above alleged; have they adopted any *new* principle." O shame!

I would like to ask the editors of the Chron. what they suppose their readers are led to think about it from their remarks.

Time will show that an *honorable* course is no less the best policy than honesty.

EDGAR.

P. S. "Let them be named."

Proselytes to Anti-Slavery.—Edward C. Delavan, and Rev. Lebbeus Armstrong have recently given their names to the anti-slavery constitution. This is as it should be.

REMITTANCES.

Dr. J. Merrill, $15,00; J. McCrillis, $14,00; Wm. Berry, $8,00; R. Barrows, $2,00; C. Burkely, $1,50.

C. Osgood, J. Harris, L. Allen, J. H. Kimball, O. P. Green, W. Berry, R. R. Hill, H. Stewart, J. W. Newell, J. Melendy, A. Hayward, B. O. Kimball, J. F. Clough, E. Berry, S. Chamberlain, D. Boutelle, D. Wood, D. Gove, J. Hovey, J. W. Perkins, W. Anderson, A. Clough, H Harris, H. Merrill, R. Conant, E. Wyman, G. W. Ward, J. M. Harper, J. E. Strong, W. Seaver, J. M. Melville, J. Kaime, W. Johnson, G. D. Abbot, J. Hadley, Z. Abbott, A. Putnam, W. Gilman, L. Blodgett, H. Bailey, D. Adams, R. Breed, J. Harriman, E. Thayer, T. Moore, J. Marshall, B. Abbot, S. Stone, J. Batchelder, D. Hunt, S. Shute, W. Temple, E. N. Colburn, J. M. Whiton, O. Flanders, W. B. Paine, J. Blake, S. Watson, J. Kimbal, J. Parker, I Newton, W. Chamberlain, W. Clarke, T. Berry, jr., F. Wallace, B. C. Sewall, S. Chase, A. Grennell—$1,00 each.

R. C. Bean, H. D. White, J. Cilley, T. Houston, A. Glines—50 cts each. J. F. Stevens, S. Carey, 75 cts each.

☞ NOTICE. ☜

A Methodist Quarterly Meeting will take place at West Boscawen on Saturday 17th inst at 3 o'clock P. M.

Warm and Cold Baths.

THE subscriber having neatly fitted up the **BATHING ROOMS** in Low's Block, formerly occupied by E Brackett, is now prepared to wait on all those who may favor him with a call, with

WARM AND COLD BATHS;

and assures his customers that no pains will be spared to give general satisfaction.

CALVIN EATON.

Concord, June 3, 1837.

GEORGE PORTER,
Dealer in
CROCKERY,
CHINA, GLASS, HARD AND HOLLOW WARE,
WINDOW GLASS, PAPER HANGINGS & C.
No. 1.
Low's Brick Block Concord, N. H.
June 18, 1836.

POETRY.

For the Herald of Freedom.

Evening Prayer.

When the vespers have sung their enchanting lay,
When the curtains of night have enshrouded the day,
A voice in the gloom, a voice in the air,
Then speaks to the heart, ''tis the hour of prayer.'

A spirit whispers soft and mild,
Come kneel before thy Father's throne,
Come seek his love, come every child
And pray to him who rules alone.

When the radiant queen with her silver light,
Has arisen in glory, to rule the night,
There's something that speaks in the stillness there
And says to the heart, ''tis the hour of prayer.'

And now in secret lift thy voice
To him who made the starry night,
That he may early guide thy choice
To walk in ways of wisdom's light.

Then angels will chant in raptures above,
Their praises to him who has sealed thy love,
And oft they will speak in the vesper air,
And say to thy heart, ''tis the hour of prayer.'

June 1, 1837. O. M. O. T. M.

From the Friend of Man.

The following lines were written by a lad of fourteen, who had been so feeble from his birth as not to have attended school but a few months in his life, and that in his earliest years. They were the spontaneous production of excited feeling, in behalf of the slave.

What sound is that upon the gale!
What mournful cry, what fearful wail,
Comes floating far and wide?
The clank of chains haunts mine ear,
A call for help I plainly hear,
Ah, 'twas the slave that cried.

And will you not break the chains that gall
Poor Afric's injured race?
Will you not set the negro free,
And let him taste of liberty,
And seek a resting place?

And has the blood been spent in vain,
Of our good sires who bled to gain
This liberty of ours?
Have you forgot old Bunker's hill,
Where warrior's blood did freely spill,
And warriors fell in showers?

The flag which waved above the head
Of La Fayette, who fought and bled
For this our glorious cause,
Would bow its head and blush with shame,
To see this liberty of fame
Tarnished with slavish laws.

Who doomed to toil within the sun,
And ne'er know when his toil is done,
Till death's embrace he feels;
And then when death approaches nigh,
He has no friend to close his eye,
As death upon him steals.

But cruel tyrants round him stand,
With things of torture in their hand,
Death in his work to aid,
No downy pillow for his head,
A pile of brush-leaves for his bed,
Thus lowly he is laid.

Oh! let it not in Gath be told,
That this proud country does uphold
Them in their horrid plans,
That they two million lives have doomed
To spend their few—short years of gloom
In misery and chains.

The Spirit's Land.

BY SIR JOHN MALCOLM.

The Spirit's Land!—where is that land
Of which our fathers tell?
On whose mysterious, viewless strand
Earth's parted millions dwell!
Beyond the bright and starry sphere,
Creation's flaming space remote;
Beyond the measureless career,
The phantom flight of thought.

There, fadeless flowers their blossoms wave
Beneath a cloudless sky;
And there the latest lingering tear
Is wiped from every eye:
And souls beneath the trees of life
Repose upon that blessed shore,
Where pain, and toil, and storm, and strife,
Shall never reach them more.

And yet, methinks, a chastened wo
E'en there may prompt the sigh—
Sweet sorrows we would not forego
For calm unmingled joy,
When strains from angel-harps may stray
On heavenly airs of mortal birth,
That we have heard far, far away,
Amid the bowers of earth.

Ah! then, perchance, their saddening spell,
That from oblivion saves,
May wander, like a lorn farewell,
From this dim land of graves;
And, like the vision of a dream,
Shed on the disembodied mind
Of mortal life, a dying gleam,
And loved ones left behind.

Yes—yes, I will, I must believe,
That nature's sacred tie
Survive, and to the spirit cleave,
Immortal in the skies;
And that imperfect were my bliss
In heaven itself, and dashed with care,
If those I loved on earth should miss
The path that leadeth there.

From the Vermont Telegraph.

Missionary Hymn.

Host of Jehovah! assembled to praise Him,
Assembled to publish His glory abroad;
Come bow at the throne which forever displays Him,
And pity the bondmen who know not the Lord.
Host of Jehovah! assembled to praise Him,
Oh! send to the fettered salvation abroad!

Hark! how their shrickings are swelling around us,
And piercing our ears from our own southern shore:
"*Loosen the chains which for ages have bound us,*
Ere time and salvation are with us no more!"
Host of Jehovah! assembled to praise Him,
Oh! back to the cry from our own southern shore!

Here in the land where the bible is spreading,
The light of its page to illumine our path,
Thousands on thousands unheeded are treading
The road that leads down to perpetual wrath!
Host of Jehovah! assembled to praise Him,
Oh! pray that His word may illumine *their* path!

Here, in the soil where our sons are reposing—
Here, where our footsteps from childhood have trod,
Grave after grave, fresh around us is closing,
And rank after rank pressing sinful to God!
Host of Jehovah! assembled to praise Him,
Oh! toil for the slave pressing sinful to God!

C. W. D.

MISCELLANY.

From the Ohio Observer.

Tea and Coffee,

Cost Portage county $50,000 a year!!—Well, what of that? says one: I reckon what costs it more than that per year. May be it does, friend, but bread is the staff of life, while tea and coffee are the staff of death.

Sir, that is a heavy charge to bring against my favorite drinks; I hope you will prove it true, or retract it.

I will try to bring proof which, if it is not fully convincing, may, at least, make you so jealous of your favorites, that you will investigate their characters for yourself. And first, what is a staff? a helper or supporter. Then, to be the staff of life, is to be that which supports, or has a tendency to prolong life; and to be the staff of death is to be a helper of death in destroying life.

Consumption, you know, sweeps off more inhabitants from a certain portion of our country, than almost every other disease.—True; but what has that to do with tea and coffee?

Be patient, and I think that I shall be able to show you that it has much to do with them and by them. Consumptions originate in colds; any thing then, that opens the pores of the body, or predisposes the system to take cold, paves the way for consumption. If the use of tea and coffee can be shown to produce these effects, my charge will be made good. As the body is exposed to colds by sudden changes of weather, by changes of situation and numerous other causes, it needs to be strongly fortified against them. Now from my own experience, and from that of others with whom I have been conversant, I believe that the use of warm drinks throws the system into a condition to take cold, that instead of strengthening against, such use diminishes its power of resistance, and thus lets in the fatal enemy. Compare their effects with those of pure cold water. Cold water which God, who made the stomach, made for its use, has no tendency to weaken the system, or to throw it off its guard; it is received as a friend, it acts as a friend.

It performs just that office which nature requires, and that without any drawback. Tea and coffee, by the testimony of the most skilful physicians, in addition to the effects above attributed to them, derange the healthful action of the stomach. And that is all that is necessary to expose the system to disease and death.

Many persons become so attached to tea, that they want it strong two or three times a day, and if they have it, they do not want much food.

Now is it a fact, that tea, clear tea, has so much nourishment in it that nature requires but little else to sustain healthful action? I think not. They drink the tea for its stimulating, not for its nourishing qualities. A crust of bread or a boiled potato has more nutriment in it than a cup of tea, but neither of these will satisfy the cravings of their appetite. Tea does for them what whiskey does for the drunkard, whose stomach has not its healthy tone of action, and is satisfied not with food but with poisonous drink.

From more than three years experience, I can testify that cold water is the best, the pleasantest drink that I can use. I do not know but that I take as much pleasure in drinking cold water with my breakfast and supper, as I used to in drinking tea and coffee. And certainly, it leaves no sting behind. I have been more free from colds, than I ever was before for so great a length of time. Indeed, I seldom have a cold, and when I do, it is not near as bad as formerly.

My appetite for food is uniformly good; and though my constitution is feeble, I am free from those pains and aches, of which I hear numbers complain who have strong constitutions. Many witnesses may be found who will testify to the same things for substance. At present, I shall refer you to only two or three. Dr. Joseph Speed of Caroline, Tompkins county, N. Y., and Rev. Henry C. Wright of Boston, Mass., have given their testimony on this, in connection with other subjects, in letters to Dr. Edwards. For these letters I bespeak a candid perusal. * * * Says Dr. Beaumont of the United States army, in his work on Physiology and digestion, coffee and tea debilitate the stomach and impair digestion. Simple water is the only fluid called for by the wants of the economy; the artificial drinks are all more or less injurious; some more so than others; but none can claim exemption from the general rule.

And now if my reasoning and testimony are not satisfactory, will you make the trial for yourself? Try it long enough to have the stomach regain its healthy action, and the system regain its diminished strength, and the appetite lose its tyrannical power.

Till you have time for this, I will wait for your decision.

Here then comes my starting point again, Tea and coffee cost Portage county 50,000 dollars per year, without taking into account the numerous pains and aches, the colds and coughs, doctor's bills and consumptions loss of time and loss of life connected with them. At this rate they cost the United States annually 20,000,000 of dollars.

Professing christians, can you appropriate your portion of this sum to any better use? to any purpose more consonant with the mind and will of your Lord and Master, whose stewards you are?

I ask again, ought you not to expend it in a way which tends to save other's souls rather than in a way which tends to shorten your own life? C. A. S.

Indian Vapor Bath.

Lewis and Clark in their voyage up the Missouri, saw a vapor bath or sweating house in common use among the Indians. It was a hollow square of 6 or 8 feet deep, formed in the river bank, large enough for two or three to seat themselves comfortably, completely closed up excepting at the top, where the aperture is about two feet wide. Down this entrance the bathers descend, carrying with them heated stones and jugs of water. The steam is raised by pouring water on the stones. After reeking awhile in this bath, it is customary to cool of by a plunge into the river. This bath is in high repute, and an Indian can scarcely, in his opinion, do a more genteel thing, than to invite a visitor or a distinguished stranger to enter the bath with him. It is used for all diseases, as well as for pleasure.

What Slaveholders think of it.

A writer in the Columbus (Ga.) Sentinel, in attempting to prove the dishonesty of northern abolitionists, says:—

"If they were honest in their professions, they would not acknowledge as brethren and friends, as associates in the same common faith, and common interest, clergymen of their own denominations, who reside at the south, and who buy and sell slaves in the same manner as other southerners. Would these sanctified gentlemen, if *honest* in their professions, and as fastidious as they pretend about the 'crying evil' of slavery, countenance and support, aye, and acknowledge as 'dear brethren,' those who own slaves? This fact *itself* fairly exposes the 'cloven foot' of priestcraft and hypocrisy, &c."

We hope abolitionists in the general assembly and elsewhere, will think of this! Why should clerical and professedly pious men-stealers be acknowledged as christian brethren? True, if already in the church, time should be taken to administer christian exhortation and reluke, but if after that, they persist in their high-handed robbery, consistency, common honesty, regard for the honor of religion, and the bible, all alike demand their prompt and utter exclusion from the communion of the saints; and with our southern opponent we say, no man who does not act on this principle is either consistent or honest in his abolitionism.

Emancipator.

Certainty of Success.

If the principle be once acknowledged, that slavery is an evil, the success of the fanatics is certain.—[N. O. True American.

But why certain? The advocate of slavery might have stated several reasons.

1. If an *evil*, at all, slavery is a *great* evil. If it is an evil, then slaveholding is *wrong*—the slave has a *right* to his liberty. And if it is an evil wrongfully to take away the liberty of one man, how much more of two and a half millions? Slavery then must be an evil large enough to call forth all the available energies of the nation to put it down.

2. With what face can slaveholders, who acknowledge slavery to be an evil, forbid us to sympathise with the slave, and labor for his release? Every body knows that the sooner *evil* comes to an end the better.—What a compliment they pay to the constitution, when they say it guarantees to them the undisturbed possession and enjoyment of an *evil*? They must be ashamed of such a plea when they make it. They have stood in that ridiculous position while the world was asleep, but when the world gets its eyes open, they will find it impossible to stand there. And, get off which side they may, the success of the "fanatics" is sure. If they get off rational men, and say that slavery is a SIN, they will break every yoke, and side with the "fanatics;" but if they are fools enough to call slavery a GOOD, that cannot blot out their former candid confession, but will only show the exceeding wickedness of slaveholding, and cause all other men to shun it. If slaveholding were confined to the present slaveholders, it would soon die.

3. If slavery be an evil, then Congress not only has the *right*, but it is *expedient* and southern men should not object to it, to abolish slavery in the District of Columbia and the traffic in slaves between the states. This This would be equivalent to abolishing slavery in all the *slave growing* states, and would soon lead to abolition throughout the whole.—*Human Rights.*

The New-Orleans Bulletin of May 6, says: "An order was received yesterday, we understand, at the U. S. Quarter Master's office in this city for the transportation of 3 regiments and 6 companies of artillery from the Florida service to camp Sabine on the Sabine river. We cannot divine what may be the object of this sudden movement, unless to be in some way connected with our difficulties with the Mexican republic. Perhaps the Honorable secretary of war may have no other motive in sending the troops to camp Sabine than to prevent the rapid desertion from some of the southern states which is said to be in progress. We were credibly informed a few days since, by gentlemen direct from Natchitoches, that there were near 2000 persons,—half slaves—camped in that vicinity, who were on their way to Texas. Many planters, it is reported, have left their farms with a crop newly planted, and started for Texas with their negroes. They had been deceived by the treachery of the time into large purchases of lands, and now that the bubble has burst, and they can no longer enjoy either their imaginary wealth, or the means of paying their debts, are fleeing to Texas with their negroes, as the only means of saving any thing from the general ruin."

☞ The foregoing is another illustration of southern honesty, and shows the benefit of southern trade. It is a quick and effective mode of settling accounts with our northern merchants for the bankrupt slaveholders to 'flee to Texas with their negroes, as the only means of saving any thing from the general ruin!' Gentlemen of standing and property in Boston, what say you to such treatment? Northern merchants, who have basely got down on your knees to secure southern trade, how do you like your customers? Well, even this is better than you deserve.—*Liberator.*

From the Liberator.

Sensible Reflections.

The editor of the Providence Journal, alluding to the annual meeting of the American Tract Society in New-York, and to the large amount of funds remitted by that society in foreign and pagan lands during the last year, ($35,000,) makes the following sensible reflections:

"It strikes us as not a little singular, that whilst so many thousands have been poured forth for christianizing the *heathen of foreign lands*, the comparatively trifling sum of $200 has been appropriated to convert the *red man* from the error of his ways. Without impugning the motives of those engaged in the benevolent work of teaching man his duty to his Creator, it appears to us that a little more of that charity which ought to begin at home, might be profitably dispensed nearer the borders of our own territory.

Mighty are the wrongs that the poor Indian has suffered at the hands of the white man; and years spent in labors of love cannot wash out the heinous injuries implicated upon them by our brethren. Still, much may be done to better the condition of the scattering remnants of the yet existing of the once powerful tribes that inhabited this continent.

By the use of the bible and prayer book, instead of the musket and bayonet, the mild and conciliating accents of the followers of Jesus, instead of the harsh and repulsive epithets of the leaders of armies, by proffering the hand of friendship instead of raising the arm of vengeance, even *now*, at this late period, much might be done to ameliorate the condition, to soften the asperity of feeling, to calm the excited passions, and lessen the deadly hate of those who were once the sole, undisputed lords of the goodly heritage we claim and prize as our own."

The editor of the Journal, in blaming the society for caring so little about the salvation of the red man, is himself blameworthy in not remembering the utter neglect, by that society, of a much larger, and incomparably more afflicted population on our soil, viz. the millions of perishing slaves. It does not appear, moreover, that the society has expended a single dollar upon Western Africa! China has received $4000; Burmah $4000; Russia $3000; *France* $300; but Western Africa 000! and millions of slaves at home 000!

Exchange.

The following doubly amiable letter, says the editor of the Liberator, has been forwarded to us by the postmaster of Richmond Virginia. The editor of the S. R. Telegraph, who refuses to exchange with us on account of the 'extremely pernicious' tendencies of our paper, is one of those northern clerical recreants to God and humanity, so common to be found in the slave states. He is probably a man-thief directly; but, if not, to him may justly be applied the charge—'When thou sawest a thief, then thou consentedst with him, and hast been a partaker with adulterers. His name is Converse. He has expressly declared in the Telegraph, that neither the slaves nor the free people of color ought to be allowed to read the bible, because, among other 'pernicious' consequences, they would then be unwilling to be colonized in Africa! This wolf in sheep's clothing justifies a system which enforces universal prostitution and the darkest heathenism, subjects millions of laborers to daily robbery, and precipitates them from the throne of dominion over 'every beast of the earth, and every fowl of the air, and every thing that creepeth on the earth, wherein there is life,' down to a level with four-footed beasts and creeping things:—and yet he cannot exchange with us, forsooth, because the Liberator is a 'pernicious' publication! O, rare virtue! Pray does he make it a rule to receive no other newspapers but those which exercise a salutary moral influence? Then there is scarcely a paper in all Virginia which he does not proscribe. [Query—Is it the province of the Richmond postmaster to burn every newspaper, the tendency of which Mr. Converse deems 'pernicious?'] Besides—'it is a poor rule which does not work both ways.' If *he* cannot receive, he ought not to ask *others* to receive a 'pernicious' publication—to wit, the Southern Religious Telegraph. We assure him that we did not send for his paper on account of its pure moral or religious character, but solely that we might expose its 'pernicious' tendencies!

N. B. We shall send this number to the Richmond Vandal, who has charge of the post office in that city, so that, if he should carry his threat into execution, some *light* may be thrown upon the subject of slavery in one of those dark places which is full of the habitations of cruelty. The paper may be easily consumed, but the arguments, facts and warnings contained in it are fire proof.

Post Office, Richmond, Va. April 26, 1837.

SIR,—I am requested, by the Rev. Mr. Converse, Editor of the Southern Religious Telegraph, to whom the 'Liberator' of the 21st was addressed, to inform you that he does not wish that paper to be addressed to him, as he considers it extremely *pernicious* in its tendencies. Agreeably to the request of Mr. C. I return the paper. Future numbers coming to this office, will be consigned to the flames, without further trouble with them.

I am your obedient servant,
C. W. GOOCH, *Post Master.*

To be Let.

THE House on State Street, in Concord, recently occupied by Capt. Moses G. Atwood. Terms favorable, and possession given immediately.

Apply to GEORGE KENT.
May 10, 1837.

MOSES CHAMBERLAIN,

HAS just received a general assortment of **SPRING AND SUMMER GOODS,** many of which were bought at auction, at very low prices, consisting of

BROADCLOTHS & CASSIMERES,

of different grades and colors, Prints, Nankins, Ginghams, Cambricks, Muslins, Cotton and Worsted Hose, English Remnants, Sheetings, Shirtings, &c.

—ALSO—

HARD WARE, OILS & PAINTS,

Fresh Oranges and Raisins, also a general assortment of

WEST INDIA GOODS,

which will be sold as low as can be purchased in town.

Concord, April 29, 1837.—tf

Communion Ware.

FLAGGONS, CUPS, PLATES, AND
CHRISTENING BASINS,

for sale at Boston prices by GEORGE PORTER.
29—tf.

Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
SONGS OF THE FREE, 50
EVILS OF SLAVERY AND THE CURE OF SLAVERY, 5
AUTHENTIC ANECDOTES OF AMERICAN SLAVERY, 5
ANTI-SLAVERY CATECHISM, 10
STROUD'S DIGEST, 62
ANTI-SLAVERY CARDS, 25
"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
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AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March, between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
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CUTLER'S SERMON, 6
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☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.